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MEMORANDA

OF THE

REV.D CHARLES SIMEON

40.

699.

MEMORANDA

OF THE

REV. CHARLES SIMEON, M.A.

LATE MINISTER OF TRINITY CHURCH,

AND FELLOW OF KING'S COLLEGE, CAMBRIDGE.

BY MATTHEW MORRIS PRESTON, M.A.

VICAR OF CHESHUNT,

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

LONDON:

PRINTED BY RICHARD WATTS,

CROWN COURT, TEMPLE BAR.

1840.

699.

ADVERTISEMENT.

THE following Memoranda of the Rev. CHARLES SIMEON appeared, with very little variation, in the "Obituary" of the CHRISTIAN OBSERVER for the Months of January, April, and May 1837; having been communicated at the request of the Editor, who was aware that the writer had been long favoured with the friendship and confidence of that eminent Servant of God. They are now printed, *not published*, in deference to several friends of the deceased; who have expressed a wish to possess such an authentic record of a few particulars respecting him, in a compact form, rather than in detached pieces. The writer ventures to call it an *authentic record:* for though he has retained in this little

volume the editorial form in which it first appeared—"we," "our," &c.—he is personally responsible for the accuracy of the statements; and could say, respecting some of the facts referred to, "quorum pars magna fui."

A copy will be sent gratuitously, till the number printed for that purpose is exhausted, to any Clergyman who may apply for it personally, or by Letter addressed to Mr. Crofts, Bookseller, No. 19, Chancery Lane.

The writer's reason for thus limiting, for the present, the circulation, is, that in complying with the wish of other friends, he would scrupulously refrain from any thing like encroachment on the province of that dear friend, the successor of Mr. Simeon in his pastoral charge, to whom has been committed the interesting task of preparing for publication the expected Biography—a task for which he believes him to be better qualified than, perhaps, any other individual.

That a double portion of the spirit of his venerated Predecessor may rest upon him; and that the effect of all his generous labours may be,—what Mr. Simeon pursued, as the object of his life—"to humble the sinner," "to exalt the Saviour," and "to promote holiness," is the prayer of his

Affectionate friend,

M. M. PRESTON.

CHESHUNT,
May 30, 1840.

MEMORANDA

OF THE

REV. CHARLES SIMEON.

TRULY may it be said respecting him, whose death has given occasion to the collecting of the following Memoranda, that "a great man is fallen in Israel."

Not only will the precious memory of the Rev. CHARLES SIMEON be long and affectionately cherished by many who owed to him even "their own selves"; but his life will be hereafter regarded as marking an important era in the History of our Church: for it has been more, probably, through his instrumentality, than that of any other individual, that the life-giving doctrines of the Gospel, which distinguished the period of the Reformation, have been vindicated from the disuse and neglect into which they were too generally

fallen, and again made prominent in the ministrations of great numbers of the Clergy.

We begin with that part of Mr. Simeon's life which commenced with his going to the University; only premising, that he was the son of a gentleman who resided near Reading; his elder brother being the late Sir John Simeon, Bart., one of the Masters in Chancery; and his second brother, the late Edward Simeon, Esq., of St. John's, near Ryde, in the Isle of Wight. He was born on the 24th of September 1759.

Mr. Simeon's religious course commenced very soon after his admission at King's College, Cambridge; whither he went, as a King's Scholar from Eton, in the beginning of the year 1779. He was informed, shortly after his arrival, that he would be expected to attend the College Sacrament for the Term. Conscious that he had never paid any serious attention to the subject of religion, and having a general, though indistinct, notion that the receiving of the Sacrament of the Lord's Supper implied a religious profession, he was startled; but, after a little deliberation,

resolved to enter upon a course of preparation. This he did to the extent of his knowledge, which was then very scanty, and he had no judicious friend to whom he could unbosom himself; but he found no satisfaction in the effort to prepare himself. He read and prayed, but only became the more deeply convinced of his unworthiness and sinfulness, when tried by that standard with which he then, for the first time, compared himself—the requirements of the Law of God. He was not then aware that a sense of guilt and unworthiness is the best preparation for a right apprehension and reception of the free grace of God, exhibited in that holy ordinance. Mr. Simeon was not ordinarily communicative, never obtrusive, on subjects of personal feeling in religion. These he regarded as matters between God and the soul, not lightly to be divulged. He rarely spake of them in his own case, and only to persons in whom he could confide. The confidence reposed by him in the friend from whom this communication is received, is not violated by stating, that, after suffering much

distress of mind, which caused him to pour forth earnest supplication at the Throne of Divine Grace—"after passing through very deep waters" (these were his words), "he found himself safe upon a rock—that rock being God's covenant promise of free forgiveness to those who believe in His Son as the propitiation for their sins. This promise he was enabled to believe and appropriate; and he has been heard to declare, that from that time, which was in the spring of the same year—deeply as he has been humbled by increasing discoveries of the exceeding sinfulness of sin, and of evil latent in his own heart—he never doubted the grace or the faithfulness of Him "whom he had believed, and to whom he had committed himself against *that day*."

God had, as it afterwards appeared, by causing him to pass through "very deep waters," been preparing him for more than ordinary services to his Church, that he might be able, from a full heart, to testify the riches of the grace of God in Christ Jesus—knowing, from experience, both the

wretchedness of those who feel that they are perishing under the guilt of sin, and the blessedness of those "whose iniquities are forgiven, and whose sins are covered."

From that time his system of religion—if that can be called system which was remarkably different from the religion of all systematizers—was substantially the same which he retained through life. He did not receive it by communication, either oral or written, from any human being, but from the divine source of light and truth—from God speaking to him through His own word, the Bible. He distinctly affirmed, that he did not learn it even from the formularies of our Church, though he found in those formularies what was in perfect accordance with his own sentiments. In the Preface to his "Helps to Composition," speaking of himself, he writes: "He," the author, "has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is, not that they are

made the creed of the Established Church, but that he finds them manifestly contained in the Sacred Oracles."

He received the "Articles of Religion" of the Church of England in their literal and obvious meaning. In the Eleventh Article—"Of the Justification of Man"—he found clearly and simply expressed the ground of his own hope of acceptance with God:—"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." And no less cordially did he assent to the following (12th) Article:—"Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively

faith, insomuch that by them a lively faith may be as evidently known as a tree by the fruit."

That the doctrine of justification by faith, concisely but unequivocally stated in the above Article, and "more largely expressed" in the Homily referred to, and the doctrines connected with it—viz. of the guilt and corruption ("the misery") of all mankind, of the necessity of repentance, and of a change of heart to be wrought by the operation of the Holy Spirit—doctrines comprehended under the phrases of "the preaching of the cross," or "the preaching of Christ crucified," and which distinguished the period of the Reformation—that these doctrines were not, at the period referred to (fifty-four years ago), made prominent in the discourses generally delivered from the pulpit, or committed to the press, is notorious. They appear rather to have been regarded as notions which might be left undisturbed, as in a muniment repository, but which it was not necessary or desirable to obtrude upon the people, and of which very many of the clergy

more dreaded the abuse than discerned the utility.

Mr. Simeon was not aware, during the whole period of his undergraduateship, that there was a single young man in the University whose views and feelings on these subjects coincided with his own; so that, when he subsequently met with a few who, he found, were resting their hope of salvation on the same rock with himself, he expressed much surprise and delight. "Where," said he, "have you been living, that I did not know you?" And it was a remarkable fact, stated by himself, that when he had attained to the age for admission into holy orders, not knowing a clergyman of similar sentiments with himself, he had it in contemplation to issue an advertisement, stating his doctrinal creed and views of the clerical office, and adding, that if that statement should meet the eye of any clergyman who found in it the counterpart of his own views, the advertiser would be happy to serve him as a curate, without pecuniary remuneration.

The case of Mr. Simeon is not one of the least interesting of many upon record, which tend to shew, that wherever there is a real desire to ascertain the truth from the Scriptures read with prayer, it will be learnt, without oral or even written human teaching —supposing these helps to be out of the reach of the inquirer. Shades of difference there may be in the conclusions, even on important subjects, arrived at by persons influenced by such a desire; but there will ultimately be found amongst them a substantial agreement, and, indeed, frequently an agreement wonderfully minute:—a presumptive evidence, surely, that they have been under the teaching of the same Divine Spirit, agreeably to the declaration of our Lord: "If any man will do His will (ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν) he shall know of the doctrine, whether it be of God."

That Cambridge, however, was not at that time destitute of young men in whom Mr. Simeon, if he had known them, would have found a congeniality of purpose with his own—namely, to learn and do the will of

God—may be inferred from a Letter written by the Rev. Henry Venn, Rector of Yelling, dated Jan. 14, 1779, just when Mr. Simeon was commencing his residence in College:—"Think what a sight I enjoyed at Cambridge the week before Christmas. Eleven young men sat with great attention to hear me converse with them about the things of God. I like them much, because they go on slowly, and most of them study very hard. Religion was never designed to be a cloak for idleness and ignorance." (Memoir of Rev. H. Venn, page 262.) How interesting this testimony! Mr. Simeon was not of this party; nor did he know, for three years and a half after this date, that there were near him men of kindred spirit with himself. They who are acquainted with the University of Cambridge will be less surprised than others at this fact, as the exemption of the Scholars of King's College from the University exercises gives to them somewhat of an insulated character: besides that, there were not then, as there now are, occasions of common interest, likely to bring together from

different colleges men of the same religious feelings.

Doubtless Mr. Simeon's seclusion, during this interesting period, from the society even of pious friends—who, as it should seem to us, might, with himself, have mutually conferred and received benefit—was one of the means employed by Him, whose he was, for weaning him from all dependence upon human help, and for forming and establishing in him that habit of prayer, and continual reference to the divine word, for which he was ever afterwards remarkable, and without which, it appears probable, considering his natural temperament, that his course would have been as eccentric and extravagant as it was uniform and consistent. He who sent his servant Moses into the desert, to learn there, in communion with Himself, lessons which probably he could not have learnt at the court of Pharaoh, or even amongst his countrymen in Egypt—and then sent him forth to be the leader and commander of His people Israel—has often in like manner taken, as it were,

into His own hands the training of those whom it has been His purpose to advance to posts of more than ordinary difficulty and high honour.

Prayer, and *reading of the Scriptures*, were, above all others, the means to which Mr. Simeon used to attribute any progress which he had made in divine knowledge: and to more than ordinary diligence in the use of these simple but efficacious means it cannot be doubted that he was driven by the peculiarity of his circumstances above stated.

The desire felt by Mr. Simeon to serve the Lord in the Ministry of the Gospel was not long withheld from him. He was ordained to his fellowship, as a title, in May 1782, being then only twenty-two and a-half years of age; and was immediately afterwards engaged by the Minister of St. Edward's Church, in Cambridge, to officiate there, as his substitute, during the summer vacation.

The very first day of his public ministrations was marked by an occurrence of a remarkable character. In returning from the church through the thoroughfare called St.

Edward's Passage, his attention was arrested by the loud wrangling of a man and his wife. The door being open, he entered the house, and earnestly expostulated with them on the sin of absenting themselves unnecessarily from the House of God, and disturbing, by such unseemly conduct, those who had been there. He then knelt down to pray for them; and persons passing by, attracted by the novelty of the scene, gradually collected, till the room was full. It was not likely that such zeal in a young man of his station should long remain unnoticed. By some he was supposed to be beside himself: by others he was regarded with lively interest.

He now first became acquainted with three or four members of the University already referred to. One of these, the late Rev. John Venn, afterwards Rector of Clapham, introduced him to his father, the Rev. Henry Venn, then Rector of Yelling, a village about twelve miles from Cambridge. In this eminently holy and highly-gifted clergyman—of whom a very valuable Memoir, with his most instructive Correspondence,

has been recently published, by his grandson, the Rev. Henry Venn—Mr. Simeon found a friend and father, to whose affectionate and wise counsel he never ceased to feel himself under the deepest obligation. "How great a blessing," writes Mr. Simeon, "his conversation and example have been to me, will never be known till the Day of Judgment. Scarcely ever did I visit him, but he prayed with me, at noon-day, as well as at the common seasons of family worship: scarcely ever did I dine with him, but his ardour in returning thanks, sometimes in an appropriate hymn, and sometimes in a thanksgiving prayer, has inflamed the souls of all present, so as to give us a foretaste of heaven itself: and in all the twenty-four years that I knew him, I never remember him to have spoken unkindly of any one but once; and I was particularly struck with the humiliation which he expressed for it in his prayer, next day."

The opinion formed from the first, by Mr. Venn, of his young friend, appears from the following extract of a Letter addressed by

him to the Rev. James Stillingfleet, dated October 9, 1782:—"On Trinity Sunday was ordained Mr. Simeon, Fellow of King's College. Before that day he never was in company with an earnest Christian. Soon after, he was visited by Mr. H. Jowett and my son, and two or three more. In less than seventeen Sundays, by preaching for Mr. Atkinson in a church at Cambridge, he filled it with hearers, a thing unknown there for near a century. He has been over to see me six times within the last three months. He is calculated for great usefulness, and is full of faith and love. My soul is always the better for his visits. Oh, to flame, as he does, with zeal, and yet be beautified with meekness! The day he was a substitute for Mr. Atkinson, he began to visit the parishioners from house to house. Full of philanthropy was his address. 'I am come to inquire after your welfare: are you happy?' His evident regard for their good disarmed them of their bitterness; and it is amazing what success he has met with!"

Towards the close of the year in which he was ordained, Mr. Simeon became Minister of the Church and parish of the Holy Trinity in Cambridge. His appointment to this sphere of ministerial labour, which no subsequent offer of the preferment belonging to King's College could induce him to relinquish, was remarkable, and was regarded by him as indicating the leading of Providence as to his future post of duty. Application on his behalf was made by a relative to the Bishop of Ely, who, as sequestrator, was the patron of the living. His Lordship was also strongly solicited by the parishioners to appoint to it another clergyman, who had officiated during the late incumbency, and whom they elected Lecturer. Displeased at this solicitation of the parishioners, which he regarded as an interference with his right of patronage, the Bishop declared, that whoever had the living, that man should not. Upon this he appointed Mr. Simeon, whom he had recently ordained to his fellowship as a title, and by whom this living, as being under sequestration, was tenable with his

fellowship.—Mr. Simeon is stated to have preached his first sermon in Trinity Church on the 4th of January 1783.*

* It is an interesting fact, that Trinity Church has been repeatedly before favoured with the ministrations of eminent men. One of these was Dr. John Preston, Chaplain to the Prince, afterwards King Charles the First. Of his election to the Lectureship of this church, in the year 1623, the following record is preserved in Fuller's History of the University of Cambridge :—

"The Town Lecture at Trinity Church being void, two appeared competitors for the same—namely, Dr. John Preston, now Master of Emmanuel, Preacher at Lincoln's Inn, and Chaplain to Prince Charles, generally desired by the townsmen contributors to the Lecture; Paul Micklethwait, Fellow of Sidney College, an eminent preacher, favoured by the diocesan, Bishop of Ely, and all the Heads of Houses—to have the place.

"The contest grew high and hard, insomuch as the Court was engaged therein. Many admired that Doctor Preston would stickle so much for so small a matter as an annual stipend of eighty pounds, issuing out of more than thrice eighty purses. But his party pleaded his zeal, not to get gold by, but to do good in, the place, where (such the confluence of scholars to the church) he might 'generare Patres;' which made him to waive the bishopric of Gloucester (now void and offered unto him) in comparison of this Lecture.

"At Doctor Preston his importunity, the Duke of Buckingham interposing his power, secured it unto him. Thus was he, at the same time, preacher to two places (though

His situation, in entering upon this charge, was peculiar, and very trying. He was forced upon a congregation who had set their hearts upon another minister, the then Lecturer; and yet, in case of collision with them on any other subject than that of his own appointment, he could not over-confidently reckon upon the support of his patron and ecclesiastical superior: but especially—what to a young Fellow of a college must have been at that time truly appalling—he was close to, and continually exposed to, the observation of a large body of men of his own order, many of them his superiors in academical station and learning, who might be expected to view with no friendly eye a stripling innovator and enthusiast—for in that light he could not but be aware that he was likely to be regarded;—and who would

(though neither had cure of souls legally annexed), Lincoln's Inn, and Trinity Church at Cambridge. As Elisha cured the waters of Jericho by going forth to the spring head and casting in salt there, so was it the design of this Doctor, for the better propagation of his principles, to infuse them into these two fountains; the one of Law, the other of Divinity."

not be slow to detect the real errors and inaccuracies of which he might himself be painfully conscious. So circumstanced, it must be acknowledged that he was under no slight temptation to proceed with a caution bordering on timidity, and, for some time at least, to keep back doctrines, which, though he believed them to be the truth of God, he yet had reason to expect would be misrepresented, and indeed misunderstood.

Such, however, was not the course adopted by Mr. Simeon. On the contrary, "immediately he conferred not with flesh and blood," but, trusting to the grace of Him "who enabled him, for that He counted him faithful, putting him into the ministry," he girded himself to "do the work of an evangelist, and make full proof of his ministry." In his preaching especially, he "*determined to know nothing, save Jesus Christ and Him crucified.*"

"This was the great doctrine *," says Professor Scholefield, "which filled his whole

* Sermon preached before the University of Cambridge on occasion of Mr. Simeon's death.

heart, and pervaded his whole ministry; because he had experienced its power and preciousness, and knew it to be the mighty instrument which God ordained and blessed for the salvation of sinners."

It is not intended hereby to convey the impression—which a reference to Mr. Simeon's published works would shew to be most erroneous—that he took a contracted view of the phrases "Preaching Christ crucified," or "The preaching of the Cross," which are evidently used by the Apostle Paul as synonymous with "Preaching the Gospel;" or that there was in his preaching that sameness and continual repetition of a few leading ideas which some persons may understand by these expressions;—but, that he gave especial prominence to that part of the Gospel scheme of salvation which, on account of its peculiarity, and suitableness to the necessities of men, as sinners unable to help themselves, the Apostle uses to express *the Gospel*, a part for the whole—the atonement for sin made upon the cross by the Son of God and Son of man;—the doctrine, that

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; making Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Wherever this doctrine has been faithfully set forth—not as an isolated dogma, but in close connection with what belongs to it, the testimony of the divine word respecting the guilt and corruption and condemnation of all mankind by nature, and the necessity of the renewal of the soul unto holiness, and of conformity to the precepts and example of Jesus Christ—God has owned and blessed the word spoken, making it effectual to the purpose for which it was given—to turn men from darkness to light, and from the power of Satan unto God. Through the operation of the Divine Spirit accompanying the word, there has been a response in human-nature to that which is needed for its correction and restoration—a response of the conscience, not always attended with a desire to be further instructed—far from it—but yet indicating that this is the

salvation really needed, and that every thing else is unsuitable to the case, beside the mark.

Such a determination as that referred to, avowed and acted upon by any young clergyman in the present day, would not excite surprise; but at the commencement of Mr. Simeon's ministry it did subject him to the charge of needless singularity and dangerous innovation. So strong was the feeling of aversion in the minds of some of the seat-holders of Trinity Church, that, not content with absenting themselves from church, they locked up their pews, to prevent others from attending. And "would it be believed," says Dr. Dealtry, "if we had not living witnesses to the fact, that young students, who felt the value of his ministrations, were sometimes known to congregate in a body, lest in coming alone to this place (Trinity Church) they should meet with insult by the way? Would it be believed, that within these sacred walls disorders have occurred which it required the greatest vigour, and most determined resolution, to put down?" The

former annoyance, from the *parishioners*, he bore patiently, calling to mind that it is written, "The servant of the Lord must not strive." But the more active hostility of the young *gownsmen*, who were in *statu pupillari*, he felt it to be his duty to put down. Yet, even in such cases, he rather endeavoured to melt by love, than to overbear by authority; nor were the instances rare of those who came to scoff, and remained to pray.

On these, and almost all occasions of doubt or difficulty, he was in the habit at this time of consulting his venerable friend at Yelling—a man whom he considered to be sent to him by God at the most critical period of his life. Mr. Venn thus writes concerning the young minister of Trinity Church, soon after the commencement of his work:—"Mr. Simeon's ministry is likely to be blessed. We may indeed say, 'A great door is opened.' Many gownsmen hear him. What follows is as true: 'There are many adversaries.' He comes over to advise with

me on every occasion; but the Wonderful Counsellor is with him."

Having spoken of Mr. Simeon's determination "to know only Jesus Christ, and him crucified," we feel it due to him to add, that so far was he from being justly chargeable with taking partial and detached views of scriptural truths, that if any one character was more distinct in his pulpit ministrations than others, it was the scrupulous fairness with which he endeavoured to set forth the real meaning of every passage, whether doctrinal or practical, in the sacred oracles, as it occurred in the course of his expositions. He was conscientiously careful to state it exactly as he found it in the Scriptures, in its proper connexion and just proportion; and not as received through the medium of any human system, by which it might be distorted, or unduly magnified or diminished; thinking that in this way only it was delivered according to the mind of the Spirit of God, by whom it was dictated. In consequence of

this scrupulous fidelity, his statements sometimes appeared to lean to what is commonly designated as the Calvinistic system, sometimes to the Arminian. He was fully aware of the imputed discrepancy, but disregarded it. Accounting himself to be only a *minister*, a *steward* appointed by the great LORD to deliver words put into his mouth, he did not feel at liberty to withhold them because he was sometimes unable to answer objections, or to solve certain difficulties connected with them, which might be started by persons who vainly pretended with finite lines to fathom the purposes and scan the declarations of the Infinite Jehovah. When the language of Scripture was unequivocal, "Thus saith the Lord;" such was *his testimony*, delivered in the name of the Lord, whether or not he could reconcile it with another Divine declaration, or a fact which might appear to some persons to be inconsistent with it. "He had no doubt," he writes, "that there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but he was persuaded that neither

Calvinists nor Arminians are in *exclusive* possession of that system. He was disposed to think that the Scripture system, be it what it may, is of a broader and more comprehensive character than some very exact and dogmatical theologians are inclined to allow; and that, as wheels in a complicated machine may move in opposite directions and yet subserve one common end, so may truths *apparently opposite* be perfectly reconcileable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation."—(Preface to Horæ Homileticæ.) This, the accomplishment of man's salvation—to make men "wise unto salvation"—he regarded as the object for which the Scriptures were given, and for which the exposition of them was intended; and not to make men wise as God is wise.

"It may be asked," he says, "how do you reconcile these doctrines, which you believe to be of equal authority and importance?" "Has God," he replies, "required this of his ministers? or is the truth or falsehood of any doctrine to be determined absolutely by

this criterion? It is presumed that every one will acknowledge *the holiness of God* and *the existence of sin.* But will any one undertake to reconcile them? If, then, neither of these points is doubted, why should other points be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement?"

It has been asserted that "his (Mr. Simeon's) "theological opinions upon all abstract points of doctrine except one—that of reprobation — coincided with those of Calvin." Now, considering that he has left on record, that "if in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of the Church of England;" considering, also, that many excellent men called Arminians, as well as many others called Calvinists (though perhaps the generality of them on both sides would disclaim the names), have subscribed "ex animo," as Mr. Simeon declares that he did, to the doctrines contained in these authorised formularies; we must

object to the author of the "Horæ Homileticæ" being represented as symbolizing with any thing but the Church of England: and those who wish to know whether there was in his sentiments any thing at variance with the doctrines of our Church, or which needs to be designated by any other reference than to her Articles and Homilies, we would direct to his own published works, and, in particular, we would invite their attention to his invaluable Preface.

As illustrative of the candour and catholicity of Mr. Simeon's spirit, we might refer to his conversation, as narrated by himself, with Mr. Wesley, and quoted in Dr. Dealtry's Sermon. It first appeared in the Preface to his "Helps to Composition," in 1802.

Together with the catholic spirit indicated by the above, there was in Mr. Simeon a cordial attachment, from conviction, to the Church of England—not only to her doctrinal formulæ, but to her stated Services, her forms of public prayer, which he found to be quite in unison with the feelings of devotion, and expressive of the wants, to which he

wished to give utterance in public. He has repeatedly declared, that he never enjoyed nearer communion with God, even in private, than he has enjoyed in the use of the Church prayers with the congregation. This surely is a testimony not unworthy of the consideration of some persons who may be disposed to acquiesce, in their own case, in the acknowledged want of a devotional spirit at church, on the ground that such a spirit is less likely to be excited and sustained by precomposed than by extemporaneous prayers. Mr. Simeon used to quote on this subject the sentiments of a revered friend, who said, "If all ministers could pray at all times as some can pray sometimes, I would think about giving up our Liturgy; but till then, I am thankful for it." We shall not, we hope, give needless pain to our Northern friends, by mentioning, that when Mr. Simeon returned from one of his excursions into Scotland, where he had attended the ministrations of some excellent and highly-valued friends, clergymen of the Established Church in that country, he said, that with respect to prayer

in the congregation, he was confirmed in his preference of a Form, and especially of the Form of Prayer of the Church of England.

We have quoted from the Preface to Mr. Simeon's works, in the hope of contributing, in our humble sphere, to the more general adoption of the mode of stating and enforcing Divine Truth, which was so ably advocated, and admirably exemplified, by this faithful steward of the mysteries of God. Cordially do we join in his "wish to recommend a conformity to the Scriptures themselves, without any solicitude about systems of man's invention;" and in his declaration, that "nothing under heaven would be more grateful to him, than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church." That the mode recommended by Mr. Simeon, and which may be termed the *Scriptural*, in contradistinction to the *systematic*, mode, whether of avowed Calvinists or Arminians —the mode which most honours the word of God—is gaining ground in the Church, we see much reason to rejoice. We hail it

as a token for good, confidently expecting that this style of preaching, which most honours God, will be owned and blessed by Him who "hath magnified his word above all his name." How much Mr. Simeon was permitted to contribute to the return which has taken place, not only to the doctrines of the Reformation, but to the *Scriptural mode* of the preaching of that period—a mode superseded in the following age by the more *systematic method* of the Puritan preachers, and then followed, during a long period, by an almost systematic exclusion of what is peculiarly characteristic of the Christian dispensation as distinguished from the Patriarchal and the Mosaïc—we presume not to conjecture; but that he contributed much, very much, to this result, cannot, we conceive, be reasonably doubted.

It was not long before his public ministrations began to be attended by a considerable number of students of the University, the greater part of them future ministers of the Church. In course of time, this important class of his hearers became very numerous;

and it is scarcely too much to affirm, that their continued attendance did in most cases imply the adoption of his principles, and a desire to copy his example. Many hundreds of the clergy, now dispersed throughout this kingdom and its foreign dependencies, regard him either as their spiritual father, or as the minister by whom, more than by any other, they were built up and established in the Faith.

Not a few of them had the privilege of attending not only his public ministry, which was eminently calculated to form bold and energetic champions of the truth, but also private meetings at his rooms, in which he gave instructions and advice, in the composition of sermons, and other matters connected with the ministerial office. Mr. Simeon did, in fact, by means of these domestic lectures, virtually do much to supply, to those who were brought into friendly communication with him, the want, which is acknowledged to exist, of sufficient provision for the specific and appropriate education of those members of the University whose

ultimate destination is the ministry of the Church.

We cannot but indulge the hope that a conviction of the great benefit to the ministers and people of the Church, which has been derived from these generous labours of Mr. Simeon, may induce the governing and influential members of the University to supersede the need and the precariousness of such voluntary services of the Fellows of Colleges, by some authorised provision for the requisite preparation of candidates for Holy Orders,—the establishment, for instance, of a Professorship, homiletical, liturgical, and pastoral. Would it not be worthy of the University of Cambridge, which has done itself much honour in the eyes of the nation and of the world, by the profound respect with which it has celebrated the obsequies of a private Fellow of a College, because it was manifest that he was highly honoured by God—would it not be worthy of that enlightened body, thus to grace the memory of this venerated man, by instituting a perpetual academical office, appropriate

as a lasting memorial of Mr. Simeon, and calculated to promote the efficiency, and indeed the personal comfort, of the future ministers of the Church?—we say, their *personal comfort:* for none, perhaps, but they who have experienced, can duly estimate, the painful perplexity of some young clergymen, who find themselves placed in spheres where much is expected from them, but where they feel that they have almost every thing to learn, and that too amidst harassing duties, which almost preclude the possibility of acquiring the requisite information. We would not, any more than Mr. Simeon would have done, contract the range of liberal study, scientific and literary, by which the youth of our Universities, whatever be their ultimate destination, are trained and braced for manly and independent research and action; least of all would we reduce the future religious instructors of the nation below the level of their contemporaries in general literature: but we earnestly desire to see superadded to the present academical course—we will

not say *something;* for there is already something, and that not inconsiderable, within the reach of those who have the desire and the discernment to avail themselves of it; but—*much more,* that may be specifically appropriate to the training of candidates for the *ministry* of the *Church of England.* We would not prematurely cramp or strait-lace them: but when they have acquired muscular vigour, we would not send them out *naked,* to meet the enemies, neither few nor timid, whom they will be called to encounter.

Mr. Simeon's ordinary course of public ministrations, during many years, was to preach in the morning and evening of the Lord's Day at his own church in Cambridge; his curate reading the Prayers. In the afternoon, for several years previous to the failure of his voice and strength in the year 1807, he also read Prayers and preached at a village church a few miles from Cambridge; his curate officiating at Trinity Church. He had also at that time two Weekly Lectures; one at Trinity Church, the other in the country. Besides these Services, he statedly

met parties of his congregation in classes; which were so arranged, that each description of persons, the senior men, the senior women, and the juniors of each sex, separately, were brought under his observation and instruction at least once in the month. His views in relation to this sort of intercourse with his congregation,—but more especially respecting meetings of a larger and more promiscuous body of his people, at which laymen were permitted to expound the Scriptures and lead the devotions of the persons assembled,—underwent some change, or at least modification, the nature and extent of which we leave to be narrated by those who are more accurately acquainted than we profess to be with the conclusions at which he arrived. This, however, may be stated, that the larger meeting was, we believe, discontinued many years ago.

For an account of his manner of preparing his discourses for the pulpit, and subsequently writing out the substance of them for the press, we refer to Mr. Webster's Discourse*.

* Preached at St. Botolph's Church, Cambridge, and published in the Christian Guardian.

The only additional particular on this subject, which occurs to us as deserving of mention, is, that his sermon preached in the country on the Sunday afternoon was usually the same in substance as his evening sermon at Trinity Church. He practised, as it were, upon the village population, with more familiarity and homeliness of style, what he repeated the same evening before his better-instructed congregation at Cambridge.

His sermons during nearly the whole term of his ministry, except when he preached occasionally in the pulpit of the University Church, were not written before the delivery of them, though they were the result of much previous thought and prayer. He preferred, for himself, what is commonly called the extemporaneous mode of preaching, to that which is now more generally in use amongst the clergy of the Established Church; but he was by no means exclusive in his notions on this subject, or rigorous in his exaction of the same mode from others. Indeed, he has declared, that, so far as he could judge from apparent impression, his labours had never

been more blessed than during the time, in the earlier period of his ministry, when he preached written sermons: and it may be encouraging to some young clergymen, to be informed, on the authority of one who has seen in manuscript several of these his earlier sermons, that, generally speaking, there was nothing in them, in point of composition, at all superior to what is attainable by any person of moderate ability, who, after prayerful study of a portion of the word of God, endeavours, in dependence upon divine help, simply to convey to others the impressions made by it upon his own mind and heart.

The labours connected with Mr. Simeon's public and private ministrations amongst his parishioners—to which were added those already referred to, and more fully described by Mr. Webster, in which he voluntarily engaged with students of the University—were, it will be perceived, sufficient to occupy the time and attention of any ordinary man, executed as they were, not in a careless and perfunctory manner, but heartily and faithfully, as to the Lord. His

soul was in his duties; he laboured in the word and doctrine; and was ever intent on doing the work of an evangelist, being instant in season and out of season. Even his rides into the country, apparently taken only for exercise, and which were indeed habitually and on principle taken to invigorate him for his work, were also often made subservient to other purposes. Once, riding with an intimate friend a few miles from Cambridge, he pointed to a barn, and said, "In that barn I used to meet a few poor labourers, who assembled early in the morning, before their day's work, for instruction and prayer." Indeed, his one great aim was, to do all to the glory of God; acting on the Apostle's principle, "Ye are not your own; therefore glorify God with your body and your spirit, which are God's." His time, his money, his powers of mind and body, his influence, were all regarded by him as talents of which the very most was to be made, in the service of his Lord. In the employment of them he was strictly methodical, sometimes rather amusingly mercantile; nor did he

lightly permit his calculations and arrangements to be frustrated. He rose very early —for that purpose retiring early to rest; and through the whole of the day, at home and abroad, he was about his Father's business. It was impossible to be in his presence without perceiving that he was a man intent upon a great work. Ἐν τούτοις ἴσθι seemed to be written before him. He had put his hand to the plough, and no man could turn him back. He was courteous, and truly kind, to all who needed his counsel and assistance, with or without introduction; but no trifler could feel himself easy in his presence. It is true, that, living as he did in college, he had facilities for adhering to his plans which are scarcely to be met with elsewhere: but wherever his lot had been cast, the same character of preciseness and decision would probably have appeared, though less distinctly developed and differently directed.

The zeal with which Mr. Simeon pursued his holy vocation at home was not likely to be left behind when he occasionally

went out for necessary change or recreation. During his journeys, more especially those into Scotland—which country he visited repeatedly during the summer vacations—he made a point, as he had opportunity, of proclaiming from the pulpit, and in domestic parties, the same blessed truths to which God had so repeatedly set his seal in the course of his stated ministry. In his earlier visits he preached without scruple, and without let or hindrance, in the pulpits of the National Church of Scotland. In reply to those who objected to this, he said, that he believed himself to be acting consistently with his obligations as a minister of the Church of England. He regarded the Church of Scotland as a sister Protestant Church, professing in essentials the same creed, and under the same temporal head, the King, with the Church of England: and since the King, the temporal head of his own Church, must, if he were in Scotland, attend there in the National Church, he thought that he too was acting with propriety and consistency in so doing. It is not our pro-

vince to enter into the vindication of our honoured friend's proceedings on this particular. We have merely stated the fact, with his own explanation of his conduct, as it was given to us by himself. There is now no danger of a minister of the Church of England being admitted into the pulpits of the National Church of Scotland, any more than of the twin phænomenon occurring in England; the General Assembly having, by an Act of the date 1799, decided that none shall be admitted to preach in their pulpits except ministers who have received ordination from their Church, and continued in her communion*.

We have much pleasure in recalling to mind, and recording for the information of

* The occasion of this Act was, we believe, Mr. Rowland Hill's tour in Scotland. The General Associate Synod about the same time published a similar edict, forbidding "pernicious hearing of ministers belonging to Churches from which we are in a state of separation"; and also "the manifest abuse of Sabbath-evening schools." The Church of England does not refuse to admit the ministrations of foreign Episcopal ministers; the restrictions in this matter arising, not from the Church, but from civil enactments.

those who may not be acquainted with it, the interesting reference made to Mr. Simeon's visit, in the summer of the year 1796, in Mr. (afterwards Dr.) Stewart's account of a revival of religion which took place about that time at Moulin in Perthshire. In narrating the causes which appeared to have produced the happy change in his own views and feelings, which was accompanied with or followed by a corresponding change in many of his parishioners, he says: "The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I had only seen described in written memorials, conduced much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning, in this connection, the blessing I enjoyed, in the preaching, the prayers, and the conversation of that much-favoured servant of Christ, the Rev. Charles Simeon, of King's College, Cambridge. He was a man sent from God to me; was my guest for two days in June, 1796; preached

in my church; and left a savour of the things of God which has remained with us ever since." "Indeed," adds Mr. Stewart's biographer, "from the latter circumstance Mr. Stewart always dated his own entrance into the fulness and freedom of a state of grace in Christ Jesus; and a visit, apparently casual and undesigned on the part of Mr. Simeon, constituted the most important era in Mr. Stewart's mortal life."—"What thanks do I owe you," writes Mr. Stewart to his correspondent, "for having directed my two late visitors to call at my cottage! as I have thus had the honour and blessing of entertaining angels unexpectedly. Messengers of grace I must reckon them, as their visit has been blessed to me more than any outward dispensation of Providence that I have met with. Mr. Simeon gave us his friendly assistance on occasion of dispensing the Lord's Supper; and frankly preached two sermons on the Sabbath, besides serving a table in English." And again: "Ever since the blessed period of Mr. Simeon's visit, my thoughts have continued more steadily fixed

on divine things; and my communion with God has been much more lively, by many degrees, than I remember to have experienced before."

When we repeat, that the happy change in Mr. Stewart was the blessed means of imparting spiritual life, through his ministrations, to many who before that time had only a name to live while they were dead, but became thenceforth living members of the Church of the Redeemed, delighting in divine ordinances, and adorning their Christian profession by a consistent conversation—continuing, as Mr. Stewart testifies, long after the first impulse, to proceed in the ways of holiness and peace, in all things adorning the doctrine of God their Saviour, and so making manifest that "God was in them of a truth,"—we are content to leave Mr. Simeon, without the shield of our defence, to all the harm which his reputation, and his now-glorified spirit, can suffer from the darts of his assailants. It should be added, however, that during his last visit to Scotland he preached only in the pulpits of the Episcopal

chapels.—Let this angel of the grace of God tell, in his own characteristic style, the story of his ACCIDENTAL visit to the Minister of Moulin.

"Often have I reflected," says Mr. Simeon, after his return, writing to Mr. Stewart, "on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own to have been with you on Friday to tea; and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount: but I felt a very unusual languor and fatigue, by means of the long walk we had taken to Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was, to get to Glasgow by a certain day: and though this was far from being our reason for accepting your invitation to return from Blair; yet the circumstance of our being

somewhat advanced in our journey weighed a little in the scale, perhaps as much as one part in twenty. The circumstances of your having the Sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'He must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee. True: but how often had he taken a circuit, going through the towns and villages round about! But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in His providence, which at the time appear insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect these invisible interpositions, if we commit

our way to Him; and every instance that comes to our notice should encourage us to acknowledge Him in all our ways. I am exceedingly comforted, my dear Brother, with the account you give of yourself. Oh how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this?—alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower! Surely this is happiness, to taste the love of God, to find delight in His service, and to see that we are in a measure instrumental to the imparting of this happiness to others;—this, I say, is a felicity which nothing but heaven can exceed!"

A friend, with whom we have communicated respecting Mr. Simeon's visits to Scotland, writes thus, from his own recollections:—"His visits to Edinburgh were always felt as a refreshment and useful stimulus, by the good people there. The doctrine he preached and expounded to them was the

same; but the manner and the illustrations, and the zeal and fervour of his ministrations, both in public and in private, were very different; and were calculated to produce, and did produce, a great effect. I remember well his preaching a most striking sermon on ministerial duties and faithfulness; in which he introduced, with a view to illustration, the keeper of the light-house on Inch-keith, the island situate in the middle of the Firth of Forth, between Mid-Lothian and Fife. He supposed the keeper to have let the light go out, and that in consequence the coast was strewed with wrecks, and with dead and mangled bodies; and that the wailings of widows and orphans were everywhere heard. He supposed the delinquent brought out for examination before a full court and an assembled people; and at last the answer to be given by him, that he was "asleep!"—"Asleep!" The way in which he made this "asleep!" burst on the ears of his audience, who were hanging in perfect stillness on his lips, contrasting the cause with the effects, I remember to this day."

"I remember, on another occasion in Edinburgh, after having finished an impressive discourse, his standing up in full size and with impassioned gesture, and stopping a merry jig which was commencing from the organ."

Mr. Simeon's growing celebrity, besides the great respectability of his private connexions, having in time brought him under the observation of men of influence at a distance, some of whom were less likely than persons on the spot to participate in the lurking suspicion and doubt respecting his orthodoxy which long lingered at Cambridge; he was not unfrequently applied to for recommendations to important clerical appointments, both at home and abroad. In particular, his acquaintance with some leading men in the East-India Direction, who highly respected his judgment and integrity, was the means, under Divine Providence, of introducing into our Indian Empire not a few of the holy and talented clergymen who, as Chaplains to the Honourable Company, have not only kindled the flame of devotion on

the altars of our National Church in that country, and thereby exceedingly raised the character of the European residents, but have also, directly and indirectly, contributed largely to the success of Christian Missions amongst the Hindoo and Mohammedan population. At his torch, more than at that of any other man, their zeal has been kindled; and to him they have frequently referred for counsel and encouragement in their toilsome and dangerous service.

Some of these—Thomason and Martyn more especially, who were his curates—he loved with an affection truly brotherly; so that the separation from them was to him like the cutting off of his right hand, or the plucking out of an eye. Yet he never hesitated about the surrender of these friends, or of any earthly comfort, at the bidding of his Lord. "Give me the man," he would say, "who is ready to go to the world's end to save souls!" Such were the men whom he marked out as fit to occupy the first stations in the Church; and such, when the opportunity occurred, he was glad to recom-

mend. That he would himself have been prompt at the call of duty to leave all for Christ, no one who knew him could for a moment doubt. But he felt that he was where his Lord had placed him, and that there he must wait for his discharge. Some apprehensions have been felt by the friends of zealous young men, lest undue influence, or over-persuasion, should be exercised over their relatives by Mr. Simeon, in their deliberation respecting the choice of a profession or a station. But had they known him better, they would have confided more in his tender consideration for all the parties concerned. His respect for *parental* authority and feelings especially, was very high; so that no Christian father or mother could have confided to safer hands than his the share in the decision to which they were justly entitled. When the question has been proposed to him, the reply has been, "What is the wish of your father? For the present, abide by that."

It might have been suspected, that, accustomed as he had been to minister to large

and influential congregations, and having been the honoured instrument of good to many who in their turn were likely to become nursing fathers to other congregations —accustomed as he had been "generare patres"—he would deem it a misapplication of his time and talent to seek earnestly after single souls, or to interest himself much about persons in obscure station. Nothing, however, would be more erroneous than such a surmise. Of the zeal with which, when withdrawn from his public labours, he devoted himself to seek out and to feed even a single sheep of Christ's flock, it is believed that not a few interesting evidences could be collected. The following, which are well authenticated, may be regarded as samples.

In the earlier part of his ministry, little more than a year after his ordination, he exchanged pastoral duty with Mr. Abdy—then Curate, and afterwards Rector, of St. John's, Horsleydown—partly in order that he might be able to attend some family festivities under the roof of a relative. Mr. Abdy went to Cambridge, and Mr. Simeon

occupied his friend's house in Horsleydown for a short time. Having undertaken the parochial duty, he was called one afternoon to officiate at a funeral; and, finding himself in the churchyard before the procession arrived, he looked at the tombstones, hoping to meet with some text or sentiment that might furnish him with a subject of meditation. For some time he found nothing but the common-place eulogies of "sincere friend," "kind father," "good husband," and so forth. At length he cast his eye on a stone on which was engraved the following inscription:—

> "When from the dust of death I rise,
> To claim my mansion in the skies,
> E'en then shall this be all my plea —
> 'Jesus hath lived and died for me.'"

At once his soul kindled; and, animated with the words, he looked round to see if there was any one near to whom he could impart his feelings. He saw at some distance a poor woman, who seemed to be employed as he had been. He beckoned her to him, and said, "You seem to be reading the inscrip-

tions on the tombstones: pray read this—Can *you* say so? If you can, you are a happy woman." "Sir," said she, "I am not happy, but very unhappy;" and indicated, by her appearance and somewhat wild manner, that she was suffering from great anguish of mind. Mr. Simeon was beginning to inquire into her case, when he perceived the funeral entering the churchyard: he therefore hastily took her address, and, giving her a little present relief, promised to call on her. On the following day he called, and found the poor woman in circumstances which excited his deepest sympathy. The room was almost without furniture. An aged woman, her mother, lay upon a wretched bed; she herself was seated upon a box; and two squalid children were endeavouring to warm themselves over a few embers in the grate. The sight was almost more than he could bear; for he was then a young visitor of the abodes of wretchedness.—Speaking of this visit, he said, "We fell upon our knees, and in a moment were bathed in tears. I could scarce utter my words through heaviness of heart

and much weeping. To almost every petition they said, 'Amen, amen! God grant it! Amen!' I was too much affected to be able to converse with them. I therefore referred them to two or three passages of Scripture, and left them."—He went again the next day, and a similar scene occurred. He found afterwards, on entering into conversation with the mother, that she was an intelligent Christian, labouring under heavy affliction. The daughter, too, appeared to receive his instructions with interest and thankfulness. One day, on rising from their knees, this poor woman, whose heart was now enlarged and her mouth opened to confess, looked at him earnestly, and said:—"And now, Sir, I will tell you: you know not what God has done for me, through you: you have saved both my body and my soul. When you called to me in the churchyard, I was on my way to the river, to drown myself." She then told him, that since the death of her husband she had been labouring in vain to support her aged mother and two children; but that her sufferings had been such, that she

could bear them no longer. On the day of his meeting her, she had been to crave assistance from a sister who lived in that neighbourhood, and who, though well able to help her, had dismissed her with reproaches. Forlorn and desperate, she had resolved never to return to see her mother and her children die; and wandered into the churchyard, only to pass the time till the dusk of the evening should enable her to effect her purpose without being seen.—Mr. Simeon continued to be the friend of this poor family till the aged mother joined the company of the redeemed in heaven. The woman herself, who became a consistent Christian, was enabled to maintain herself and her children:—and the children were educated: Mr. Simeon put them under the care of some pious friends in the neighbourhood, who supplied their wants and directed their course.—On one of the occasions of visiting this poor family, Mr. Simeon, having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began

to be jocular with him as to the cause of his absence. "Ah," said he, in narrating this, and with the usual fervid moulding of his face, "*I had meat to eat which they knew not of.*"—He used to speak of the invitation which he had received at this period—more than fifty years ago—to join in the festivities of his friends, as a plot kindly, but ignorantly, laid for diverting him from the over-intense pursuit of the objects which then lay nearest to his heart. The deep interest which he felt in ministering to the spiritual necessities of this poor widow was regarded by him as graciously appointed to counteract—as it did more than counteract—the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to feel pleasure.

Another instance of the zeal with which he laboured for the salvation of a single soul will not, we think, be deemed unworthy of mention.

The name of König is familiar to not a few of Mr. Simeon's friends who resided at Cambridge during the years 1808 and 1809.

That young man, the only son of a rich merchant at Amsterdam, came over to England in the summer of 1807. He was received by Mr. Edward Simeon, his father's correspondent, and sent to his house in the Isle of Wight, partly for the sake of studying the English language, of which he then knew very little. The Rev. C. Simeon was then at St. John's, his brother's house in the island, having been ordered by his physicians to abstain altogether for some weeks from the exercise of his ministry;—the first time that such restraint had been deemed necessary for him. It soon appeared that young König was destitute of true religion, and ignorant of its principles; but his appearance and manners were such as to invite kindly feeling and attention. Mr. Simeon's benevolent heart was drawn towards him, and he earnestly desired to win this soul for Christ. One day he was riding a few yards in advance of a party of which König was one. König, seeing Mr. Simeon alone, rode up to join him; and perceiving that his lips were in motion, though he was not engaged

in conversation, inquired, with his usual simplicity, "what he was saying." Mr. Simeon replied, "I was *praying* for my young friend." These words made a deep impression upon the interesting youth, and caused him to regard Mr. Simeon as one who was tenderly concerned for his welfare. His mind had, in fact, been prepared by the providence of God for this impression, which might otherwise have been transient: for just then he had been called to think on the subject of *prayer* by the following occurrence. The party, who were making the tour of the island, arrived at an inn, where König and another gentleman were necessitated to occupy a double-bedded room. That gentleman, before retiring to rest, knelt down to prayer by his bedside. This, it afterwards appeared, was a new sight to the young Hollander; but it went to his heart. He had long been unhappy, from feeling the unsatisfactoriness of the things which are ordinarily accounted capable of conferring happiness; but knew not the better way. Immediately, however, as he afterwards declared, he said to himself,

"How happy is that man! What would I give, to feel myself in the hands of an Almighty Guide and Protector, as he surely does!" Under this conviction he fell upon his knees, which he had not before done in private for years; and the very next morning he unbosomed himself to his companion. He was thus prepared for the reply of Mr. Simeon to his inquiry, and was not repelled, but encouraged, by it. That watchful shepherd, perceiving that the Spirit of God had marked this stranger for Himself, resolved to do all in his power to train him for happiness and usefulness. After a sojourn of some weeks in the island, he invited him to take up his residence at Cambridge: and there, for months, did he spend no small portion of the day in cultivating the mind of this young foreigner, and storing it with divine and human knowledge. The improvement of the scholar in other useful knowledge, but especially in spiritual discernment and devout feeling, was such as amply to repay his generous teacher. Indeed, his progress in the divine life was

rapid, and soon put to shame some who had contributed to the happy result. In a tour through England and Scotland, which he subsequently made, Mr. König, not content with seeing and reporting upon the ordinary objects of interest to a traveller —of which, however, he was a diligent observer—explored, as he went, the abodes of misery—the infirmaries, and the cottages of lonely poverty—ministering to the sufferers instruction and consolation, as well as pecuniary relief.

The remembrance of that youth, graceful in person and beaming with benignity, is even now redolent with every thing lovely and of good report. He was, in fact, ripening for early removal to a higher sphere. He returned to Holland, where he died of consumption; but not till he had been permitted and enabled to witness for his Saviour a good confession in his native city. The report of his behaviour during his death-illness excited considerable interest and surprise in Amsterdam, where his family was well known. Many, it has been

stated, seemed to say, "What new thing is this?"

Such blessings from above seemed to precede and follow this good man, even when he was sent, as it were, into the desert. Surely his "steps were ordered by the Lord, who delighted in his way." How aptly might be applied to him the sentiments of Bishop Horne, speaking of the conversion of the Ethiopian Eunuch: "He who sent Philip to a desert place, did not send him there for nought; but raised a fair and fragrant flower, which, having bloomed for its appointed time on earth in the beauty of holiness, now displays its colours and diffuses its odours in the paradise of God;—who, whenever he pleases to bless the labours of his servants, can cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose."

From this and other instances, it appeared that, conversant as Mr. Simeon was with the largest projects for the conversion of nations and of the world, yet, like the angels, who account it an honour to minister to the heirs

of salvation, even to little children, and who rejoice over one sinner that repenteth, he was ready also to seek diligently for a single sheep that was gone astray; and when he had found it, to carry it as on his shoulders rejoicing. Indeed, it may be generally remarked, that they who have been most honoured as the instruments of turning many to righteousness, have been the persons who have been least grudging in their efforts to seek out or reclaim single wanderers from the fold of Christ.

Another of the many interesting traits of Mr. Simeon's character, which may here be properly referred to, was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supersede himself. On such occasions he would say, with evident joy and sincerity, "He must increase: I must decrease." This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight.

During his residence there, and for some time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry. Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year, when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in Mr. T.'s discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful, for His sake, either "to be abased or to abound," was much struck and delighted, on his return, with what he saw and heard from his beloved colleague. After hearing him preach, he turned to a friend and said, "Now I see *why I* have been laid aside: I bless God for it."

The generous and affectionate feeling which he habitually cherished, and on suitable occasions manifested, towards those who have successively stood to him in the relation of Curates, is gratefully remembered by every one of them. Considering that the term Curate—honourable as it is, and elsewhere attached to the office of the principal —is commonly regarded in this country as implying inferiority of rank, he was disposed to discard it. "Not my *curate*," he would say: "my *brother*." "Now, *my brother*, which part of the duty shall I take?" The privilege formerly enjoyed by these gentlemen, of supping with him in private after the conclusion of the Evening Service on the Lord's Day, has been spoken of, by more than one of them, as peculiarly delightful and refreshing. So congenial were the duties of that holy day with the temper and taste of his renewed soul, that he generally appeared at the close of the day to be invigorated, rather than exhausted, by them. "I am an eight-day clock," said he: "now I am wound up for another week." His prayers on these occa-

sions—for he always closed with prayer—were, it may be presumed, some of the least reserved of his supplications addressed to the Throne of Grace. A Dignitary of the Church, who was once present, remarked to the Curate, in returning, how much he had been affected with the deep humiliation indicated by Mr. Simeon's prayers, particularly with the confession (taken from Bishop Beveridge, but which appeared to be new to him), that "our very tears need to be washed in the atoning blood of Christ."

Mr. Simeon regarded his property, like every other gift, as a talent of which the most was to be made in the service of his Lord, from whom he had received it. With this view, while he lived suitably to his station in society, considering that the contrary course would have precluded him from much beneficial intercourse with persons of condition, he was ever watchful against excess. He was a munificent contributor, in proportion to his ability, to several charitable institutions, especially those of a Missionary character, and for promoting the education

of pious candidates for the Ministry of the Church; but he devoted the bulk of his private fortune of late years to the purchasing of advowsons, as the means which he deemed to be most of all conducive to the advancement of true religion. In the prosecution of this object he was assisted by several persons like-minded with himself; more especially, within the last few months of his life, he was entrusted with a considerable sum to be expended in the purchase of advowsons belonging to corporations, recently sold by order of the Church Commissioners. But while thus liberal in contributing to religious and charitable objects, he was scrupulously economical in his personal expenses. This statement may excite the surprise of some, who have heard only of the splendour, as it has been called, of his occasional entertainments; but it will be confirmed by those who had opportunities of observing his interior habits. All, or nearly all, the things of a costly character which ever met the eye in his rooms or on his table, were presents, which from respect to

the donors he did not feel at liberty to put away: but some instances of the *self-denial* really exercised by him in private, while he was using "hospitality without grudging," would excite a smile, if they were minutely detailed. It is also fair to add, that, well as he knew the value of money in reference to some of the objects which he had most at heart, he was not at all desirous of any addition to his personal responsibility, as the possessor of property. On the contrary, he shrunk from it. In proof of this it may be mentioned, that when his affectionate relative, formerly of St. John's, near Ryde, in the Isle of Wight, intimated to him his intention of leaving to him by Will that beautiful estate, with an income sufficient to maintain it, he declined the offer, and only accepted a legacy, which, though considerable, was much inferior in value to what he had waived.

Of the many recollections of Mr. Simeon on which it is now delightful to his friends to dwell, one, not the least interesting or profitable, is that of the annual meetings of clerical parties, which assembled, by his invi-

tation, at the house, first of Mr. Thomason, at Little Shelford, near Cambridge; and afterwards of his successor, who subsequently removed to Aspeden Hall in Hertfordshire, where the meetings were continued. These were distinguished from most other clerical meetings, which are now not uncommon, by being composed, not of persons collected from the immediate neighbourhood, but of those with whom, from circumstances or from choice, Mr. Simeon had been in habits of more than ordinary intimacy; and also by the married clergymen being invited to bring their wives with them;—Mr. Simeon, with kind consideration, wishing that that sex, which often contributes largely, like "the beloved Persis," to the success of ministerial labours, should enjoy the benefit of the general conversation which took place after dinner, and also be enabled to compare together their several schemes of parochial usefulness, as the helps-meet of their respective partners. The whole of the party, consisting sometimes of from twenty to thirty persons, were accommodated on the spot;

and continued together two entire days, besides the days of arrival and departure. The clergy spent the mornings, after breakfast, in conference, principally on the Scriptures; Mr. Simeon, generally assisted by some one, presiding. A favourite book of Mr. Simeon, on these occasions, was Warden's System of Revealed Religion, which contains a digest of Revelation under separate heads, composed in the express words of Scripture. The passages were usually read; first, as collected together; and then separately, in the Old and New Testaments; copies of the original being provided, and continually consulted. These conferences, divested as much as possible of stiffness—which was the more easily effected from the harmony and mutual confidence of the brotherly circle—were exceedingly delightful, and doubtless profitable. God, being thus honoured, in being inquired after in His own word by those whose province it was to dispense it to others—the search after His will being begun and ended with prayer—did assuredly manifest Himself to them as he

does not to the world. They have often said in words, and oftener in their hearts, "It is good for us to be here."—This imperfect record will perhaps meet the eye of some who were present; and they will with one consent confirm it.

While the clergy were thus employed, the ladies were in another room, where they read together, and endeavoured to edify one another. At the hours of repast and in the evenings, all met together. After tea, there was usually some leading topic of conversation likely to be interesting and profitable to both sexes. Letters also, or any religious intelligence, or scheme of usefulness likely to be generally acceptable, were then brought forward.

This narrative, divested of all mystery, will perhaps abate the fears of some persons, who have apprehended they scarcely knew what lurking mischief from such "unauthorised assemblies." If any who felt jealousy, or suspected evil, could have seen and heard without being seen, they would haply have fallen upon their knees, and confessed that

God was in that place. They would, at least, have witnessed there, what is recorded on high authority to have taken place in olden time;—when "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon His name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Certainly not one of those who have been present at those privileged seasons now repents—except of not having profited more from such opportunities. Never, probably, will some of them know more than they then experienced of the delight of the communion of saints, till they shall again meet with Martyn, and Jowett, and Lowe, and Thomason, and Sargent, and Simeon, and Farish, and (we name one only of those still on earth, because he is out of the immediate reach of this record) Daniel Wilson, and others whom we could name—men honoured of God and

much esteemed in the Church—at the Supper of the Lamb in heaven.

The last of these meetings was held, after a long interval, at Cambridge, in October 1832; the occasion selected for it being what Mr. Simeon called his jubilee, which he kept in celebration of his being then in the fiftieth year of his ministry. Of this delightful session of about twenty of Mr. Simeon's oldest and dearest friends—"a feast of wines on the lees well refined"—we could give some account; but it will doubtless pass under the review of his biographer, who was present; and we gladly leave to him, who is most competent to the task, the narrative of it.

Of the impression left on the minds of those who participated in these spiritual festivals, a correct idea may be formed from a note which was left on departing, in a volume of Horne's Commentary on the Psalms, by one of the party, who had borrowed it:—"If the dear inhabitants of ——— will turn to page 65 of the preface to this book, they will find correctly expressed the sentiments felt by their friend, the under-named, on quitting

this mansion. T.N."—The passage referred to is that in which the Bishop speaks of the delight which he had himself experienced in meditation on the Psalms: "The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly: vanity and vexation flew away for a season; care and disquietude came not near his dwelling. He arose fresh in the morning to his task: the silence of the night invited him to pursue it: and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it; and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours, than those which have been spent on these meditations on the Songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for when thus engaged he counted no time. They are gone; but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."

Considering the weight attached of late

years to the name of Mr. Simeon, we account it happy for the Church, as well as for himself, that he was never diverted, in his preaching, or in conference with his clerical brethren, from the grand essentials of the Gospel, by the discussions which have taken place in the present, as they have in every age in which there has been any considerable religious excitement, respecting the Millennium, the reign of Christ during a thousand years, and certain other matters, which, though only briefly and obscurely alluded to in Scripture, have at times seemed almost to absorb the minds of some undoubtedly excellent men. On such subjects he allowed others to judge for themselves; but he did not deem it necessary or expedient to expend upon them much of his own time and attention, claimed, as these continually appeared to be, by things of vital and paramount importance. He thought that he was better occupied in pressing forward, and urging others to press forward, to contribute to the consummation, than in endeavouring minutely to decipher a few obscure passages

which are supposed by some persons to denote, more particularly than they are generally understood to denote, the era of the commencement and the nature of the Millennium,—passages which, like some others containing Prophetical intimations, will probably be made plain only by their fulfilment. He believed that the predictions of the future reign of the Messiah with the saints on earth are to be understood, not literally, but spiritually, as our Lord himself interpreted the prophecy of the coming of Elias.

If ever he appeared for a time to have lost, as it were, his equilibrium—forgetting, or seeming to forget, the Scriptural proportions of which he was ordinarily most observant —it was about twenty years ago, in relation to the Society for Promoting Christianity amongst the Jews. He was from the first deeply interested in the objects of that society. He was penetrated by the declared love of God for His ancient people, even after He had delivered them into the hands of their enemies: he was animated by the magnificent predictions of their future conversion

and glory, and of the consequent accession of happiness to the whole human race: he felt that Christians had been very criminally negligent of their duty in regard to them; and, in his zeal to help in paying off the large arrears of debt, he was thought by many to be claiming for the seed of Abraham even more than their due share of the benevolent exertions of Christians, and to be practically inclining to the error of those who make their own interpretation of Prophecy the standard of their efforts to promote its fulfilment. But this excess of zeal, if such it weer, in a noble cause, after a while subsided, not into indifference, but into a sober and ever-operative conviction, which he retained to the last, that it is the bounden duty of Christians affectionately and perseveringly to seek the salvation of the lost Children of the House of Israel, not only on common grounds, as comprehended under the command of Christ that the Gospel should be preached to every creature, but also as possessing peculiar and indefeasible claims to the compassionate regards of the followers

of Christ. At an interesting crisis of the Society's history, he had assisted, at large cost to himself, to save it from extinction; and his address in its behalf, dictated from his dying-bed, to be delivered to the Under-graduates of Cambridge assembled at the Anniversary Meeting of their Auxiliary Society, will be a permanent record of his matured judgment, that Christians ought to cherish, and to manifest towards the Israelites, as their elder brethren, those feelings which are in accordance with the declared mind and will of God.

Mr. Simeon, though at the advanced age of seventy-six, made an excursion from Cambridge into the country during the last summer of his life—1836—for the purpose of visiting the principal parishes of which he, and the other trustees selected by himself, were the ecclesiastical patrons. In the course of this tour, which his friends perceived would be the last, he imparted and received much pleasure of a high order. He saw with delight and gratitude the manifest blessing from above which had been vouchsafed to the

zealous labours of not a few Ministers of the Gospel, whom he had been the honoured instrument of locating in their respective spheres; how, through their ministrations, the aspect of some communities had been wonderfully changed; how, "instead of the thorn had come up the fir-tree, and instead of the brier had come up the myrtle-tree:" nor could he be insensible to the respectful and affectionate greetings with which he was everywhere met, both by pastors and their attached flocks. Like another "good man full of the Holy Ghost and faith," "when he came, and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord."—"The last month," said he to a friend who met him on that tour, "has been to me a heaven upon earth: more of happiness, out of heaven, than I have enjoyed, I cannot conceive." And thus writes one who was privileged to entertain this man of God:—"So likewise" [gratifying and refreshing], "in a very remarkable degree, was the visit of our dear friend, Mr. Simeon. I trust it

left a savour on the minds of all of us, which will not soon be lost. From the moment the cloth was removed (about six o'clock), till ten, he conversed in the most animated and instructive manner, his natural force unabated, and his mind apparently filled and overflowing with adoring views of God and heavenly things. It was a highly-privileged season indeed to us all, for which we shall have to give account.

In adverting, which we must do briefly, to that event which, as Dr. Dealtry—in his sermon preached at Cambridge on occasion of Mr. Simeon's death—says, "especially brings to the test the strength and purity of Christian principle, *when the heart and flesh are failing*," we cannot refrain from expressing our thanks, both to that "kind friend" to whom many are indebted for gathering from the lips of the dying saint every precious word, that nothing might be lost; and to Dr. D. himself, for the deeply interesting and truly characteristic selection which he has committed to the press*.

* See APPENDIX, copied, by permission, from Dr. Dealtry's sermon.

With respect to the parts of Mr. Carus's manuscript omitted by the preacher, and which some persons, who evidently had not access to the original, have published in an incorrect and garbled state,—as they are not yet made "publici juris,"—we shall not attempt to quote them. We will only say, that when we heard from Mr. Carus's lips the recital of what had passed in the chamber of death, we were strongly and affectingly reminded of what was said by Mr. Simeon to a friend many years ago. He had been expressing his disapprobation of some injudicious and ostentatious narratives of triumphant *death-bed scenes,* as they were termed. "I think," said he, "if you should see me die, you will not see me die in that manner." "No," added he, "*triumph* will not suit me, till I get to heaven. If I am admitted—as I hope to be, there—then, if there be one that will sing louder than the rest, I think I shall be that one. But while I am here, I am a sinner—a redeemed sinner;—that is my style; and as such I would lie here to the last, at the

foot of the cross, looking unto Jesus; and go as such into the presence of my God."

The *death-bed scene*—shall we venture so to call it?—of this "redeemed sinner" was a scene, we venture to say, on which beings of a higher order than ourselves were looking down with admiration—beings, whose regards are not attracted by the most gorgeous pomp of worldly pageantry. We doubt whether there was acting in the whole world at that moment a scene to be compared, for true sublimity, with that which the little party, and at one time the single friend, was privileged to witness;—the man, whom—we will not say one of the most august assemblies in the world was about to honour with spontaneous and unexampled veneration, but—whom God Himself was about to fix among those bright stars which "will shine for ever and ever;"—that man, lying before God "as the vilest of the vile, and the lowest of the low, and the poorest of the poor;—not therefore trembling or doubting, but—looking to Him with sweet affiance, "as his all-forgiving God—and as his all-sufficient God—and as

his all-atoning God—and as his covenant-keeping God."

Dr. Dealtry has omitted—probably as thinking that they would not be well understood or justly appreciated, except by those who knew Mr. Simeon well—some few *pleasantries*—shall we call them?—little playful sallies of his naturally sportive character, which are stated, and we believe on good authority, to have been mingled with the solemnities of the dying scene. We would not have them suppressed, when they shall be correctly reported by those who heard them; though the record of them might not have been suitable to a funeral sermon. We were glad to hear of them: for they caused us to recognise here, "not only the death-bed of a Christian, but of this individual Christian." They brought to mind an eloquent passage in a review of a Memoir of the Historian Hume, which was attributed to a distinguished author still living. After animadverting upon the low and laboured jestings of that unhappy infidel in the near prospect of death—which, as the reviewer

justly remarks, indicated the quickening corruption of a mind whose faculty of perception was putrifying and dissolving even before the body—"It is true," he adds, "that good men of a high order have been known to utter pleasantries in their last hours; but these have been pleasantries of a fine etherial quality—the scintillations of animated hope—the high pulsations of mental health—the involuntary movements of a spirit feeling itself free even in the grasp of death—the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the jokes of the philosopher—jokes, so laboured, as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to conceal his fear, or to persuade his companion that he does not feel it."

But here we must close our brief memorial of this honoured servant of Jesus Christ;

wishing by no means to interfere with the province of the Biographer selected by himself. To that esteemed Clergyman—who, we rejoice to learn, has been appointed by the Bishop of the diocese, in accordance with the expressed wish of his friend, to succeed him in the principal sphere of his ministerial labours at Cambridge—we fervently pray that a double portion of his spirit may be given. He will, we doubt not, be directed and blessed in the interesting task—not solicited by himself—of embalming the memory of CHARLES SIMEON,—a name which was long cast out as evil, but which will be found in the Lamb's book of life. The desire very generally manifested, to obtain authentic information concerning such a man, may, we hope, be regarded as a token for good. We hail it, as indicating an intention—cherished by not a few—to use, so far as their circumstances will permit, the same means by which he is understood to have attained to eminent holiness and usefulness. In this view, we feel that a measure of responsibility attaches even to this humble contribution of a few particu-

lars, in addition to those which, from various sources, have been communicated to the public. Our object—in common, we trust, with every one who has contributed any thing—has been, not to exalt the creature—which we know would have called forth the indignant rebuke of this man of God—but to glorify God in him. May the Lord grant, that many, not content with admiring the exceeding grace of God which wrought so effectually in and by him, may be stirred up to draw, much more largely than they have ever done, from the inexhaustible Fountain from which he derived every thing good in which he differed from or exceeded others! May the effect of every thing that has been written, or may be written, concerning him, be—"to humble the sinner," "to exalt the Saviour," and "to promote holiness!"

APPENDIX.

THE FOLLOWING IS THE NARRATIVE OF MR. SIMEON'S LAST ILLNESS, INTRODUCED INTO THE VERY VALUABLE SERMON PREACHED BY THE REV. DR. DEALTRY, CHANCELLOR OF WINCHESTER, ON OCCASION OF HIS DEATH.

ON Friday, Oct. 21, when the means used to relieve him were altogether fruitless, and all hope was gone that he would recover, about midnight he was raised up in his bed; and having sent for me to his side, he began what seemed to us his dying remarks. He said, in a very slow and impressive manner: "I am a poor fallen creature, and our nature is a poor fallen thing;—there is no denying that, is there? It cannot be repaired: there is nothing that I can do to repair it. Well, then, *that* is true. Now, what would you advise, in such a case?" As he made

rather a long pause, I doubted whether he did not mean me to answer: upon which I replied, "Surely, Sir, to go, as you always *have* done, as 'a poor fallen creature,' to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered in a very determined and joyful manner, "That is just what I am doing, and *will* do."—I added, "And you find the Lord Jesus Christ to be very present, and giving you peace?" He instantly replied, looking up to Heaven with the most remarkable expression of happiness in his countenance, "Oh, yes; *that* I do!"—"And He does not forsake you now?" "No, indeed! *that* NEVER CAN BE!"—I added, "He has said, I will never leave thee nor forsake thee." He answered by a smile and gentle inclination of the head. I was afraid of wearying him, and left him for the night.

The next morning he appeared, if any thing, to rally a little: and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before.

He then said, "Infinite *Wisdom* has devised the whole with infinite *love;* and Infinite *Power* enables me... [pausing] ... to rest upon that *power;* and all is infinitely good and gracious... All is right and well, and just as it should be!... I am in a dear Father's hands!... all is secure!.... When I look to *Him,* I see nothing but *faithfulness*—and *immutability*—and *truth;* and I have not a doubt or a fear, but the sweetest peace... *I cannot have more peace*.... But, if I look another way—to the poor creature—oh! then *there* is nothing—*nothing*—*nothing* but what is to be abhorred and mourned over. Yes, *I* say *that;* and it is true."

Soon after this, he fell into a state of great stupor, which continued till after ten o'clock at night; when, suddenly recovering, and being raised up in his bed, he again began:—"What is before me, I know not, whether I shall live or die. But *this* I know, that all things are ordered and sure. Every thing is ordered with *unerring wisdom* and *unbounded love.*" He then addressed one of his dearest friends in the most earnest and affectionate

manner, thanking him for all his kindness, and expressing his earnest wishes for his best interests in time and eternity. After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles which he had professed and preached through *life,* NOW to sustain in *death.* He then looked round very seriously upon us, and said, "You seem all to be anticipating what will not yet take place;—I am not yet about to die; I *know* I am not; I feel that I am not yet *ready.*"—"Dear Sir," I said, "and what is wanting?" He replied, in a very slow and serious manner, "Greater humiliation—more simple affiance—and more entire surrender." —I ventured to say, "Well, Sir, He will make all perfect." "Yes," he replied, "*that* He will."—After a short pause, he proceeded... "And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet: you are all disappointing yourselves, if you expect *that now.* My bodily vigour is very great;

and I feel that there is yet much to be done, before my soul can depart*."

Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is but right to explain. His nurses, apprehending that he was on the very point of death, had suddenly called me in; and, upon my hastening to his side, I was followed by two of his friends who had just arrived, and his three servants. These were all who were present. But not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious though affectionate manner expressed his disapprobation of what he had seen; telling me that we were all wrong, adding, "You want to see what is called a *dying scene*. THAT I ABHOR FROM MY INMOST SOUL! I wish to be *alone* with my God, and to lie before Him as a poor, wretched, hell-

* He lived after this for more than three weeks.

deserving sinner;—yes, as a poor, wretched, hell-deserving sinner!.... [then, very slowly] but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before Him, as the vilest of the vile, and the lowest of the low, and the poorest of the poor.... Now this is what I have to say—I wish to be alone. Don't let people come round, to get up a scene."—The idea of such a thing happening arose from a person having once observed to him how much interest would be felt about his dying remarks: upon which, he declared that he should deprecate nothing so much as to have his privacy then disturbed. It was on this account he said to me, the next morning, "I was much hurt at the scene last night: a scene—*a death-bed scene I abhor from my inmost soul*! No!" he continued, smiting three times slowly upon his breast, "no! I am, I know, the chief of sinners; and I hope for nothing but the mercy of God in Christ Jesus to life eternal: and I shall be, if not the greatest monument of God's mercy

in heaven, yet the very next to it; for I know of none greater." Then, after a short pause, he added..." And if we are to bring the matter to a point, it lies in a nutshell, and it is here—I look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal: ...[then, very deliberately] and I lie adoring the *sovereignty* of God in choosing such an one—and the *mercy* of God in pardoning such an one—and the *patience* of God in bearing with such an one—and the *faithfulness* of God, in perfecting his work, and performing all His promises to such an one."

Early the next morning I was with him, and told him that I had ventured to repeat to the young men some of his remarks, that they might know the power of Christian principles to sustain and gladden them in the last hours of weakness. "Yes," said he, "it is to the *principles* I look. It is upon the *broad grand principles* of the Gospel that I repose: it is not upon any particular promise here or there—any little portions of the word, which some people seem to take comfort from, but I wish to look at the *grand*

whole—at the vast scheme of Redemption, as from Eternity to Eternity." Then, after speaking of his bodily weakness, and the effect it might have upon his spiritual feelings, he added, "But however that may be, I wish to point out *this* distinction in my case—that I am not solicitous so much about *this* feeling or *that*, or *this* state or *that*, as upon keeping before me the grand purposes of Jehovah from Eternity to Eternity. Now, I might wish to be able to go forth and survey all the glories of Heaven, and the blessedness of that place: there might, however, be something in all that to be suspected: but, in taking the great revelation of Himself, which God has given us, *there* I rest upon *Him*, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain; but I am kept by Him who changes not." I quoted the passage, "I am the Lord; I change not; *therefore* ye sons of Jacob are not consumed." "Yes; that is the true view of the matter, as it appears to me. For, after all, what are a man's prayers and thoughts before *Him?*

It cannot depend upon a few poor—broken —*puling* words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and *there I rest.*" He then added, smiling as he used to do when he would qualify any strong statement about which he himself had no doubt: "I *may* be wrong in my view—*though I think I am not:*"... then, very solemnly and slowly, "But, however, *this* I know, that I am a poor, lost and vile sinner; yea, the chief of sinners, and the greatest monument of God's mercy! and I know *I cannot be wrong here!*"

For a day or two after this, his whole mind seemed engaged in perfecting a scheme for four sermons upon that passage, Ephes. iii. 18—19: 'That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.' "This," said he, "is the grandest subject I can conceive for a course of sermons; and I should think a life well

spent, even out of Heaven, to write and deliver four sermons upon this subject, in a manner worthy of it." He then dictated with remarkable precision the outlines for *four* sermons upon this text.

After this, he was harassed at times with the most acute pains, all of which he endured with uniform patience and unusual gentleness. Once indeed, when he expressed his surprise that he should be so long in dying, I quoted these texts: 'I will wait all my appointed time.'—'He will make all thy bed in thy sickness.'—'Let patience have her perfect work, that ye may be perfect and entire, lacking nothing;"—and then one of his own expressions, 'All is ordered in infinite wisdom and unbounded love.' He immediately replied, in a very affecting and striking way, "And *that* is quite sufficient for *me*." His pain after this was so violent at times, that we did not venture to obtrude upon him any remarks of our own; and he was hourly becoming too weak to articulate any thing beyond a few short words. The last words I addressed to him were on

Friday night, Nov. 11: his hands were extended on the bed, his eyes closed, and his head supported on one side by pillows. I gently took his withered hand in mine, and then solemnly pronounced the benediction: 'The Lord bless thee, and keep thee: the Lord make His face shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee *peace*.' He faintly endeavoured to say Amen; and after that he spoke no more.

Were it permitted us to draw aside the veil which conceals the realities of the invisible world, and to follow the invisible disembodied spirit of the just man in its flight to Paradise—were it further allowed us to behold the visions of that coming day, when all that are in their graves shall hear the voice which calls them before the Throne of Judgment—what a scene of wonders would open to the view, and how *exceeding great and precious* would appear the promise of

the text*! If we would see it in its fulness, to that world we must look. But how shall we attempt to describe that state of transcendent blessedness, when even he who leaned upon the bosom of the Lord, and saw the glories of the Apocalypse, seems to retire from the description of it:—'*Beloved,*' said he, '*now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him; for we shall see Him as He is.* I leave these words to your meditation: I pass them over in reverential silence: Eternity will explain them: Eternity will manifest the honour which God has reserved for His Children—the glory which shall be revealed in, as well as around them.

* 'Them that honour me, I will honour.' 1 *Sam.* ii. 20.

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